

REPORT ON CHINESE IMMIGRATION.

"If we Americans of to-day turn from the splendid sunrise of our national morning to the misty veil that enshrouds the future, we shall see a giant spectre slowly defining its shadowy form against the western heavens."—*Pompey, Ch. 19, p. 247, 3d ed.*

OFFICE STATE BOARD OF HEALTH, }
Sacramento, March 1st, 1871. }

Arthur B. Stout, M. D. :

DEAR SIR: Knowing the interest you take in every subject involving the philosophy of medicine, connected as it is, on the one hand, with science, and on the other with the endless cares, the wants and sufferings of humanity—and remembering the startling sounds of the tocsin you were the first to sound, some eight years ago, on "Chinese immigration, and the physiological causes of the decay of nations"—I take the liberty of addressing myself to you, in my official capacity, at this juncture of the Chinese-American question. It is not yet generally known, and therefore may be new to you, what I have already stated on taking the initiative, that the last Legislature, with the broadest statesmanship, and regarding the personal and individual strength and availability of each and every member of the body politic—"the bone and muscle that create, and the mind and spirit that control, direct and enjoy all earthly possessions"—as the essential element of the State, to be cared for as well as more material interests, has instituted and appointed a Medical Tribunal, or Board of State Medicine, for counsel and guidance in cases where the lives and health of the people are concerned. As the executive of that tribunal, I am endeavoring to enlist the aid of the medical men disseminated throughout the State—who are the proper censors of the public health—in the cause of sanitary science and the promulgation of hygiene. Occupying, as they do, to use your own language, a high and influential position, their counsels and their teachings are all-powerful in contributing to improve the health, the strength, the vigor, both physical and intellectual, of the people. It is with this understanding I propose to invoke your services, for the good of the State, in the discussion of the momentous question before us. It is true, you have already consulted the writings and cited the opinions of the learned and scientific, and from this vast research have drawn certain conclusions and defined certain laws, which ages will never be able to controvert; but, as the world moves rapidly now-a-days, so there are new agencies springing into existence, and changes occurring in the civil status of the Mongolian, which may prompt you to reconsider what you have already advanced, and qualify your inferences.

The opening up by steamships of a constant communication between the Pacific ports and China, is flooding the country with hordes of pagans, who, by virtue of the triumph of republican principles, after a civil war of four years' duration, waged to break down the stratification of society, are, or soon will be, absolutely our equals before the law. Public opinion, swayed more or less by selfish considerations, is now severely exercised on this, the living question of the hour, which, if wrongly settled at this time, will be a disturbing power forever; while, with the history of the Spanish-American provinces before our eyes, degeneration must certainly pursue its course, in personal and individual antipathies finding its only check. I apprehend, however, that I am advancing upon ground covering questions the most difficult and complicated that can be found in the whole range of science, of philosophy, of political economy or of morals—questions that would, perhaps, require more time and research than you may be able to bestow. Although, to one whose mind is so constituted as yours—never content with the mere practical part of your profession, but confessedly fond of wandering back into the æsthetic realms of archaeology and ethnology—whatever concerns the history of a nation whose antiquity can be traced back, by a direct and connected series of events, almost to the creation of the world; whose vast extent of territory and resources, whose magnificent monuments, whose literature and arts, government and immense population (estimated at three hundred and fifty millions), cannot but constitute objects of exceeding great interest. Still, passing by all these considerations, I desire more particularly that you should investigate the evils likely to result from combined influences of the intermixture of races and the introduction of the habits and customs of a sensual and depraved people in our midst. Coming, as they do, of all classes and conditions imaginable, with their hereditary vices and engrafted peculiarities, crowding our seaports and spreading through our inland towns and villages, they must become liable, like our Indian aborigines, to maladies consequent upon so great a change of climate, food and general circumstances. Look, besides, at some of the occasions and predisposing causes of disease existing in our more populous communities—narrow and filthy lanes, low-built, miserably-ventilated houses, small and crowded apartments, into some of which the light of day never enters; damp walls and floors, and uncleanliness of personal habits, together with insufficiency of pure water and of fresh, sound animal and vegetable food—these are the general conditions and surroundings of their miserable existence. In view of such inducements to disease and enemies to health, it is a matter of astonishment that a relentless pestilence does not arise every year, and with the fatal malignity of the late epidemic, small-pox, spread dismay and desolation throughout all our land. Especially would I direct your attention to the habitual use of *opium*, which may be more readily communicated than, I am sorry to say, the practice of eating it already is, to our excitable community—it seeming to hold out a temptation far more powerful than that of any other intoxicating substance. The practice of *eating* opium, as you well know, has prevailed for more than a century in Persia and Turkey; but that of *smoking* it, to which I specially take exception, originated at a much later period, and has been confined mostly to China and its adjacent provinces. The manner of smoking opium differs materially from that of tobacco. The process consists in taking very long whiffs, thereby expanding the lungs to their utmost capacity, and communicating the influence of the smoke to all the air cells, and at the same time retaining it there as long as possible. This explains, in a

great degree, the almost instantaneous and powerful effect upon the whole system. When taken into the stomach, the influence is communicated from the sentient nerves of this organ to the cerebro-spinal system, and thence to the whole animal economy, by absorption into the blood through the veins by lymphatics. But, when inhaled into the lungs, it comes into direct contact with a far more extended and highly organized tissue, and not only enters the circulation more or less by absorption, but, by its inherent nature, contracts the air cells of the lungs in such a manner as to prevent the blood from receiving its due proportion of oxygen. This deficiency of oxygenation of the blood must exercise a most deleterious influence.

These and other facts connected with the demoralizing and depraving habits charged against this people, must be brought fairly to the test. The lights of science challenge such a scrutiny; the interests of a progressive civilization demand it. If our Government has rashly committed itself to the flowery sentimentalism of the Burlingame Chinese treaty, surely Congress could have appointed, in the exercise of its high prerogative (as any other deliberative body—the English Parliament, for instance—would have done in a similar emergency), a Commission of Inquiry, to investigate and, if necessary, report on some means for regulating the evil we have brought upon ourselves. Failing to do this, it remains for California, exposed and threatened as she is, at the very dawn of her political existence, to avert, as far as lies within her power, some of the consequences of an unwise treaty. Laws should follow in the wake of science, modified and adapted to the advancing knowledge of the day.

At this stage of the case, I see, therefore, no more reason why you should not go over the same ground you have already travelled, and reopen the same issues you have already so logically met, than that we should be content to abide by the dogmas of religion adapted to a by-gone age, without again and again searching the Scriptures for ourselves from an enlarged point of view, corresponding to the spirit of the times. Line upon line, day after day, must the holy words of wisdom be pondered, if we would rightly interpret their full significance; and so it seems to be the order of Providence in every phase of humanity, that great truths shall be disclosed gradually, and at different periods of the world's history. Should you, however, after weighing all these considerations in your own mind, determine not to accede to my request, and deem it inexpedient to renew your observations and bring them down to the level of the ever-expanding horizon of knowledge, then may I ask to be permitted to incorporate in my report to the next Legislature the statesmanlike arguments you have already advanced, and which have been too little read, and, I fear, already forgotten.

With great regard, I remain yours truly,

THOS. M. LOGAN, M. D.,
Permanent Secretary State Board of Health.

SAN FRANCISCO, May 20th, 1871.

Dr. Thos. M. Logan, Permanent Secretary California State Board of Health:

DEAR SIR: In accepting your invitation to give you my views on the question of Chinese, or, more properly, Mongolian immigration into the United States of America, and into California especially, I prefer to engross your own sentiments with my own, as they appear in your letter to me, rather than simply to rehearse, as is usual, the particulars of your highly complimentary request. I therefore insert your entire letter in my reply.

Furthermore, sir, as a full review of this highly important subject in the future political economy of the country appears desirable, after ten or fifteen years of experience of its effects upon public opinion, I desire also to incorporate in this review the whole of my essay, published in eighteen hundred and sixty-two, "on Chinese immigration and the physiological causes of the decay of a nation."

IMPURITY OF RACE, AS A CAUSE OF DECAY.

PART I.

The medical men disseminated through a State are proper censors of the public health. It is their high province not only to cure disease, but to study and to promulgate the principles of hygiene. In preventing the invasion of disease, they fulfil a more lofty, because more disinterested function, than in eradicating maladies already engendered. Occupying a high and influential position, their counsels and their teachings are all-powerful in contributing to improve the health, the strength, the vigor, both physical and intellectual, and also the endurance among nations, of their race. It is in this view that I propose to examine the various causes which combine to deteriorate the American people.

I may at once state, in acknowledging my indebtedness, and in offering my humble tribute of gratitude to the high authorities whence I have drawn information, that I have freely consulted and drawn from the works of —

Brasseur de Bourbourg, *Histoire des Nations Civilisées du Mexique et de l'Amérique Centrale durant les Siècles Antérieurs à Christophe Colomb.*

Types of Mankind, Nott and Gliddon.

Volney, *Ruines des Empires.*

L'Abbé Hue, *Journey Through China.*

Morel, *Dégénérescence de l'espèce humaine*: Paris, 1857.

Combe, *on the Constitution of Man.*

Michelet, *La Femme*: 1860.

Davis' *History of the Chinese.*

Martin's *History of China.*

Gutzlaff's *History of China.*

The comprehensive work of Nott and Gliddon, replete with research, contains ample citations from Morton, Humboldt, Agassiz, and all the great authors upon the subject.

Sanger, *History of Prostitution*: 1859.

Claiming nothing original, but that the knowledge of science when once published is the property of mankind, I hope by adducing these high authorities to obtain more appreciation of my views than if presented on my own unaided responsibility. If the State of California can receive benefit from medical research, it is chiefly by drawing attention to the discoveries of modern science in the matters I shall treat of, and at the earliest moment in its history engrafting them upon her institutions.

Over the world is fast extending what is termed the great Caucasian race of men. Children of migration, they move in vast waves over every continent. From the cradle to the grave they fluctuate in alternate ebb and flow over every region of Europe, vast tracts of Asia, the north and south of Africa, nearly all of North America, and are fast encroaching upon the South American continent. This is the race created with the highest endowments, and greatest aptitude under various circumstances, to encounter the vicissitudes of every clime and every soil. God speed it on its way!

One great division of this race, the Anglo-Saxon, is now occupying America, and the type thence arising is the one in which I am at present interested. The history of the rise and fall of empires sufficiently attests the migratory nature of the parent stock; and the American offspring appears abundantly imbued with the hereditary spirit.

In history, the brilliant details of wars and victories dazzle the sight and engross the mind. The student of history, in witnessing the origin, the glory and the demise of a nation, is apt to attribute to these wars and their political sources the catastrophe which he mourns. In searching among the ruins of the past to discover a guiding principle for the future, it is to these causes that he looks for his material.

But, in truth, a deeper cause, of which these wars and world-spread dissensions are only the effect, lies at the root of the evil. This cause, the abuse of the human system, insidiously gnaws into each individual body, undermines the strength and beauty of God's noblest work, and thence penetrates, cancer-like, into the social, religious and political system. Thus contaminated, all the systems, in fatally allied conspiracy, attack the solidarity of the nation.

The originally predominant purity of the animal economy and of the intellectual government offer a short-lived resistance. Internal dissension, fostered by a consequently invited aggression, exhausts the power of the race, and a nation, vanquished by itself, sinks into oblivion.

The action of the brain guides both the physical movements and the intellectual emanations. From the blood the brain derives its nutriment. If the aliment be rendered impure, the cerebral mechanism receives a corresponding alteration. As the blood degenerates so will the race of men; and a degenerate nation can neither dictate to nor survive one of higher physical and intellectual endowment.

To the Caucasian race, with its varied types, has been assigned the supremacy in elevation of mind and beauty of form over all mankind. High over the rest it surveys the field of life. Appointed by the Creator to wield all human destinies, He has endowed it with the power, above all others, to study, to admire and rule such of his Almighty works as enter within the sphere of man. No new combination of distinct existing races can improve this Divine excellence. Whatever enters it, tends to destroy it. In proportion to the rapidity with which deleterious elements are introduced, must be the ratio in the course of time of its degeneration and final extinction.

Our new American embranchment stands now isolated among nations in its purity and highest degree of cultivation and refinement, proudly rivalling them all. Yet, from the nature of its social and political institutions, more than all of them subject and exposed to a fearful pressure from without, it hence tends to destructive amalgamations and the ruinous influences of conflicting political systems. These conditions are magnified by the mercenary efforts of self-interest, by the abuse of a morbid philanthropy in liberal government, and by belief in the general equality of mankind.

The time to urge and impress the mind with the necessity of preserving the purity of race, is while the race is new, and thus close the door to amalgamations while the stock is pure and young. To permit the ingress of an inferior race is to strike at self-destruction. A government, to protect its people, should strive to preserve the purity of the race; and, irrespective of political theories, should guard it from every amalgamation with inferior types.

No State of our Union is so exposed and threatened as California. At the very dawn of its existence it is menaced with the introduction of these pernicious elements; and if now the struggle for life be not commenced, it must forever be abandoned. The degeneration will pursue its course, in personal and individual antipathies finding its only check.

I am led to these reflections from the contest now waging in regard to the Chinese immigration. It is stated that the Supreme Court has decided that the legislative statute preventive of this immigration is unconstitutional. But little versed in legal lore, I dare not oppose the wisdom of the Court in its constitutional decision. But, in a physiological view, the argument may yet be open. The first law of nature is to preserve the purity of the race—provided the race be of all others the superior. Self-preservation claims the first protective enactment. If the world mourns the presence of a negro race in the Eastern and Southern States, what tears may be shed when, in the course of ages, the great west is overwhelmed with a Chinese immigration. Once permitted, it must be forever endured. The work of degeneration once commenced, its progress must pursue its insidious and empoisoning influence, not for a few years, but centuries to come. The legislation now enacted is less for our own than for generations which, in the future, by their purity shall bless, or in their degeneration shall curse, their ancestral stock.

Among the causes I have yet to enumerate, which together combine to exhaust and degrade a race, the intermixture of blood with inferior races is the most potent and the most deplorable. All the arguments of the advantages of commerce and the toleration of liberal government sink into insignificance in comparison with the primary law of nature, which teaches self-preservation in protecting the purity of type in the race and perpetuating the endurance of the nation. When we contemplate the ruins of empires, we read the neglect of these laws.

By the adoption of bad blood we voluntarily introduce the deadliest foe to our existence. If we but exclude this internal enemy, no outward force can crush our nation. It is in the healthful consolidation of all the means which invigorate the mental and physical energies, and the exclusion of all the constitutional destructive influences, that the highest type of mankind, all radiant with its manifold beauties, can be attained. All liberal laws are made special to the race which adopts them. There is no oppression in excluding inferior races from their enjoyment. By intermarrying with Europeans, we are but reproducing our own Caucasian type; by commingling with the eastern Asiatics, we are creating

degenerate hybrids. We may seek to exchange commodities, but never to blend races. The argument that justice demands, while we are claiming free admission and intercourse with China, that we should freely open to the Chinese our portals and adopt them as our own, is not founded in nature. The Chinese may gladly court an American emigration to their land, for every combination improves and exalts their enervated race; while, on the contrary, every permanent settlement of a Chinaman on our soil creates a depreciation in the blood of our own. "Commercial alliances, if you will, with all the nations upon the earth, but political alliances and social entanglements with none of them."

In thus refusing to the eastern Asiatics the privilege of free immigration and permanent domicile in the land, I would not be thought to deny to an ancient and once enlightened race the merit due to their intelligence. Only it is vain for man to seek to unite that which the Creator has so distinctly divided. The Divine will has imbued every race with excellent qualities, but has shown, in the distinctions established in accordance with topography, clime and physiological development, that they were not created to be indifferently blended.

In singular opposition to the freedom of admission to the Chinese, or "Indians," granted by the decision of the Supreme Court, stands their exclusion, by statute, from the privilege of giving testimony in Court against one of the Caucasian race. This almost denies them the rights of human beings; denies them the faculty to see, to hear, to tell the truth; and with an arrogance truly worthy of a "bamboo despotism," assumes a superiority far beyond the physiological differences of race which the Creator has designed. In Austria, a nobleman cannot be tried in a plebeian Court. Our democratic country goes still further, and denies to both pure races, as well as hybrid modifications, the right to peril the life or property of a Caucasian. The law of the State declares the following persons shall not be witnesses:

"Indians, or persons having one-fourth or more of Indian blood. Negroes, or persons having one-half or more negro blood."

In eighteen hundred and fifty-four, Judges Murray and Heydenfeldt, in rendering a judgment—*The People vs. Hall*—state as follows:

"From that time [the landing of Columbus in America] the American Indians and the Mongolian or Asiatic were regarded as the same type of the human species."

"At the period whence the legislation dates, those portions of Asia which include India proper, the Eastern Archipelago, and the countries washed by the Chinese waters, were denominated the Indies, from which the inhabitants had derived the generic name of Indians."

"Ethnology at that time was unknown as a distinct science, or, if known, had not reached that high point of perfection which it has since attained by the scientific inquiries and discoveries of the master minds of the last half century. Few speculations had been made with regard to the moral or physical differences between the different races of mankind."

The learned Judges then, with much apparent reluctance, admit and say: "Although the discoveries of eminent archæologists and the researches of modern geologists have given to this continent an antiquity of thousands of years anterior to the evidence of man's existence, and

the light of modern science may have shown conclusively that it was *not* peopled by the inhabitants of Asia, but that the aborigines are a distinct type, and as such claim a distinct origin—still, this would not alter the meaning of the term (Indian), and render that specific which was before generic."

We have, then, two races of Indians—the Asiatic, or Mongolian, and the American Indian, the aborigines of the continent. The American aborigines are only termed Indians because the original discoverers of America supposed they had reached the Indies by a western route when they arrived at the West India Islands. Both are pure blood races, and both possess their peculiar and eminent qualities. Although experience proves they cannot blend as races with the Caucasian, without detriment to the last race, yet it has never shown that they are unworthy of respect and honor in their rank among nations.

Who can regard the magnificent monuments of China, the excellence of her arts, the extent of her productions, and the refinement of her parental government before the Tartar dynasty, and say a Chinaman dare not open his lips in testimony for or against a white man? Who can contemplate the vast ruins of Central America, whose splendor still defies the wreck of time, the mounds of the United States, the traces everywhere of former power and thought, and refuse to the aboriginal of America, fallen as he may be, the right to confront the aggressive Caucasian in the cause of justice? We may hold the negro our slave, but as nature has created him with sufficient qualities to render him of value, even as a slave, he should still be allowed to see, to hear, and tell the truth. The mixed races, in their turn, should have their testimony taken at its value; but yet, though freely associated with at one moment, they are turned out of Court the next. Thus, in supercilious pride, the white lord despairs the laws of nature, and, while he too often converts them to his purposes, subverts the natural claims of God's creatures. These are the tyrannies which in time combine to overthrow his empire. If individual worthlessness cancel the value of a testimony, let it be rejected as individual, but deny not to races their innate prerogatives. The same law which would restore their natural right would guard against its abuse. False testimony may be given in either case; we avoid its liability by statutory provisions. A radical principle should not be denied because errors of fact may endanger its application.

In ages far remote, when the historian shall search the records of the past, it will be in the laws of the State, as its best and most authentic monuments, that he will estimate the degree of civilization to which the people had attained. Laws, then, should immediately follow in the wake of science. They should be modified with the progressive knowledge of the day. We contend these laws are not the index of the age, nor do they express our degree of civilization. They may have suited the era of Columbus, but science in ethnology, geology and archaeology has doomed to forgetfulness those old ideas.

A broadcast view over the country will show the progress of deterioration by the blending of races, as it insidiously but slowly advances.

To illustrate the ramifications which result from the fusion of three races—the Caucasian, the aboriginal American and the negro—I take the arrangement of Tschudi, and adopted by Nott and Gliddon:

Parents.	Children.
White father and negro mother.....	Mulatto.
White father and Indian mother.....	Mestiza.
Indian father and negro mother.....	Chino.
White father and mulatto mother.....	Cuarteron.
White father and Mestiza mother.....	Creole, pale brownish complexion.
White father and Chino mother	Chino-blanco.
White father and Cuarteron mother.....	Quintero.
White father and Quintera mother.....	White.
Negro father and Indian mother.....	Zambo.
Negro father and mulatto mother.....	Zambo-negro.
Negro father and Mestiza mother.....	Mulatto-oscuro.
Negro father and Chino mother.....	Zambo-chino.
Negro father and Zamba mother.....	Zambo-negro, perfectly black.
Negro father and Quintera mother.....	Mulatto, rather dark.
Indian father and mulatto mother	Chino-oscura.
Indian father and Mestiza mother.....	Mestizo-claro, frequently very beautiful.
Indian father and Chino mother.....	Chino-chola.
Indian father and Zamba mother.....	Zambo-claro.
Indian father and Chino-chola mother.....	Indian, with frizzly hair.
Indian father and Quintera mother.....	Mestizo, rather brown.
Mulatto father and Zamba mother.....	Zambo, a miserable race.
Mulatto father and Mestiza mother.....	Chino, rather clear complexion.
Mulatto father and Chino mother.....	Chino, rather dark.

Here, then, are twenty-three varieties, or crosses, occupying our soil with their progeny, and multiplying their kind, to the continual detriment of the Caucasian race. "To define their characteristics correctly," adds the learned German, "would be impossible, for their minds partake of the mixture of their blood. As a general rule, it may be fairly said that they unite in themselves all the faults, without any of the virtues, of their progenitors. As men, they are generally inferior to the pure races, and as members of society, they are the worst class of citizens."

On some of these mixtures the author is doubtless too severe, for several of them possess commendable qualities, but are always far inferior to the pure white race. It will be seen that Tschudi gives the scientific definition of the term Creole. This does not regard the signification indulgently given to the term in some of the Southern States, where it is simply applied to the native offspring of foreign parents, even when the parentage is pure white. The author studied these amalgamations in Peru; but in the United States, where more benign institutions exist, their better qualities being elicited and their vices repressed, they appear in a more favorable aspect. These combinations, to the number of many millions, are now engrafting themselves, with their injurious tendencies, upon our race. Their increase is immense. However impossible or inexpedient it may be to disturb them, is a question of national policy, as "better to bear the ills we have than fly to those we know not of." Still, in the progress of ages, the pernicious element cannot fail to augment, and greatly to the detriment of the pure and superior race.

Let us now, in imagination, pass over a space of two hundred years, and observe the country when, in addition to the American Indian and negro amalgamation, the Asiatic Indian shall have had free scope; when in that time, which for nationalities is short, the Chinese, Japanese, Malays and Mongolians of every caste, shall have overrun the land; when they, in their turn, have given origin to their countless varieties of hybrid creatures. As the locusts of California overrun the fields of the husbandman, will these swarms of beings degenerate our land. In

the progress of this debasing alloy, and in the course of time, may another Volney follow his guiding genius from "those ramparts of Ninevah, those walls of Babylon, those palaces of Persepolis, those temples of Balbec and of Jerusalem," and after dwelling a time in mournful meditation over those yet more ancient forest-covered ruins of Mexico and Central America, come to pour out his last lamentations on the crumbling remains of our own Republic.

The Remedy.

What is the remedy for this vast evil? Early prevention is the only specific. Plant not the germs, and there will be naught to eradicate. While the Chinese immigration is controlled by a few leading men, heads of societies or Hong merchants, its restriction may be easily accomplished. The correction must commence at its source. Better would it be for our country that the hordes of Genghis Khan should overflow the land, and with armed hostility devastate our valleys with the sabre and the firebrand, than that these more pernicious hosts, in the garb of friends, should insidiously poison the well-springs of life, and, spreading far and wide, gradually undermine and corrode the vitals of our strength and prosperity. In the former instance, we might oppose the invasion with sword and rifled cannon; but this destructive intrusion enters by invisible approaches—is aided and fostered in its advance by those who forget or never dream of their country's interest, while they seek to advance their private ends.

When the engrafting is thus perfected, eradication becomes impossible. Let the Attilas of Asiatic despotism appear, and every freeman will prove to be a Meroveg; but against a coolie who can struggle? What though the labor of coolies be cheaper than that of the stalwart men of our own race—we must, nevertheless, lose by the exchange. If the former drive back these hardy pioneers, who shall defend the land? Who shall whiten the plains with their homesteads? Who shall form the families of the Republic? The vigorous strength of Caucasian labor cannot be nourished with a handful of rice; nor will their intelligence, for their own emolument, or their aspirations for their children, accept existence in a state of protracted coolieism or serfdom. Reduce their wages to the rates of coolieism, and you degrade them, physically and morally, to the state of coolies.

Our native and adopted people require the higher rates of wages, for they have higher functions than mere daily labor to perform. They are the volunteers in the promotion and the defence of the rights of man. To them we look for the maintenance of the Union and the progress of civilization. If, by inadequate recompense for their labor, we banish them eastward from our frontier, and adopt the Chinese immigrant in their stead, who will repel the foreign aggressor whom war shall invite to our shore? What part in the fierce drama of national defence will the coolie play? Why, exactly the part of the crow in an unguarded cornfield—to seize the grain and fly at the first sign of gunpowder.

The preventive remedies are—

- I. The action of the General Government to reform our treaty stipulations with the Empire of the East.
- II. The intervention of the Legislature of the State to enact such laws as shall be radical in preventing immigration.

III. The encouragement of local associations to elevate every possible barrier to its progress.

IV. The cultivation of a public opinion which shall be all powerful to discountenance the employment of Chinese labor.

It is not my province to enter into the details of these four classes of remedial agents. I leave them to the more competent authorities in their respective departments, and respectfully invite all to co-operate therein, from the Executive at Washington to the humblest operative whose voice speaks by a ballot.

It is appropriate to ask, what is the position which the Asiatic stranger should receive in the State? What national view should be taken of his desire to visit the country? In what aspect should he appear to every generous citizen? The just reply would be, he should be regarded as a guest in a foreign land. "Stranger is a holy name." The munificent host should extend to him his cheerful and enriching hospitality. It may not always be requited here, but our adventurers on Asiatic soil may receive the reward. With the extension of commerce and the increase of associations which thence arise with this remarkable nation, the fairest facilities for the agents of both parties, and respectively in each other's country, should be encouraged. My arguments against extended immigration, permanent residence or adoption as freeholders are entirely distinct from these commercial considerations.

I do not seek to embarrass trade, but I do desire to prohibit immigration as a national measure to obtain population; to dispose of public or private lands; to acquire cheap labor, or to consult the convenience of reckless speculators. Let us receive the Chinaman, whether mandarin or coolie, with a respect due to his ancient grandeur, his still existing power and ability. Let us refuse him permanent domicile, elective rights, title in fee to land, declare null by statute intermarriage, and compel the ultimate return of every trader to his native land. With a constantly increasing commerce, his total expulsion is impracticable. Let us, therefore, receive him as a transient resident, teach him our language, inspire him with regard for our religion, instruct him in the principles of our sciences, initiate him into the details of all our practical arts, display to him our improved engines, manufacturing machinery, improved implements of trade, and our economical modes of labor-saving husbandry.

Let us imbue him with a love of all the refinements of our social system, and a desire to adopt the extended comforts of our mode of living. Let Chinamen thus accomplished return to their native homes, and diffuse, broadspread, the instruction thus acquired.

These are the influences which convert a nation. This is practical Christianity; this is the means to protect the purity of our own race, and elevate the other to the highest degree of attainable civilization. The history of China gives the most convincing testimony that the Chinese people, in earlier ages, received with welcome, and were exceedingly disposed universally to adopt the Christian religion. Its missionaries, pious, fervent and devoted as individuals, were honored for their scientific attainments. Their knowledge in mathematics and astronomy promoted them to the highest places of preferment.

Emperors themselves were softened by their influence and yielded to their persuasion. Their Christian doctrine received a wide extension, and Christian altars arose among heathen temples. But it soon appeared that to accept the Christian worship it would be necessary

to submit to Roman rule. The adoption of Christian rites involved the disintegration of political structures. To save the empire they must reject the new religion. The snow-white robes of the Church concealed in their folds the keys of empire and an iron sceptre. To escape the latter they rejected the whole. As they had surrounded themselves with a material wall to exclude the inimical Tartars, so they enveloped themselves in political exclusion to evade revolutionizing doctrine. Christianity was not offered to them as a Heaven-sent boon, without a price. Its intrinsic worth and beauty was to cost empire and independence; to be harvested in subjection and be muled by tyranny.

The Christianity we offer is for its own enlightenment. We ask no sway; we seek no territory. The seeds we plant offer their tenfold harvest for the benefit alone of the nation which reaps.

The anti-Christian religions of Asia should constitute an insurmountable bar to the free admission of Asiatics on this continent. While but few are here, the occasional appearance of an idol temple may not be of consequence; but when, ere long, the immigration, if not prevented, will be immense, these people will claim permission to worship according to their Oriental doctrine.

In every valley and over every plain Christian churches and heathen temples, side by side, will offer their grotesque contrast to the sight. It may be safely questioned whether, in admitting into our Constitution the free toleration of all religions, the framers of our magna charta had any other than Christian doctrines in their view. Their attention was engrossed with the European systems and the controversies from which they had just escaped. Had they foreseen the extension of territory which their young republic was destined to acquire, and the close intercourse with the Asiatic world which would ensue, they would have confined within Christian limits such universal toleration.

The population of China exceeds three hundred millions of inhabitants. The territory they occupy is scarcely large enough to contain them. Although the aggregate amount of their labor is immense, the great majority of them can only obtain a scanty subsistence by the most patient and incessant industry. Extreme poverty universally prevails, and a recompense inconceivably small is the reward of their toil. Hundreds of thousands of these impoverished beings would gladly escape to other realms if the opportunity was offered them to improve their condition. The overflow from their native land to this country, if no restriction withheld them, would be immense; and the Vanderbilts of commerce would even now have covered the seas with their fleets if no barrier intervened to prevent their transportation to our State. We owe to their own laws and to the peculiar tenets of their religion our immunity from this inundation. The very limited number of Chinese which, under special contracts, are permitted to emigrate, are compelled by law to return within a specified time, or, in case of death, the rites of their religion require that their remains be restored for interment in their ancestral graveyards.

Thus are we indebted to foreign laws, and not to our own precautions, for the salvation of the country.

Let but these barriers burst and we have no protection from the hosts which will flow across the Pacific. That these barriers will burst is the manifest destiny of the Chinese nation. The most casual observer must easily discern that the entire social, religious and political reorganiza-

tion is in progress throughout the whole of Asia. This metamorphosis is her infallible destiny. If Asia is to participate in the refinements of civilization and the progress of human culture throughout the world, she must accede to and adopt this radical revolution. With or without her consent this destiny will be accomplished. Time is the only question. The encroachments of English power from the west, the gradual but certain approaches of Russia from the north, the allied fleets of England and France which hover along and seek admission by her eastern shores, must eventually overwhelm the Asiatic continent. India crushed by the grasping hand of trade, the Hindoos brutalized in their idolatry, and China torn by rebellion, poisoned with opium and starving in poverty, must fall together in one general ruin. Railroads and canals will penetrate the deserts, the lightning telegrams will shortly flash through the Russian Empire of the North, and the navies armed with all the batteries of modern invention which invest the continent, all concentrate their intellectual and physical resources against the numerous but defenceless nations of Asia. If England and France, for their own aggrandizement, arrested for awhile the encroaching power of the Czar at Sebastopol, they gave to Oriental exclusiveness its death-blow at Pekin. The former act can have but limited effect, but the second will be forever permanent.

Thus do all civilized nations, while advancing their varied interests, combine to destroy the ancient religions and idolatries of Asia, and regenerate its exhausted races. Islamism and paganism must alike sink into oblivion, and Christianity enter, like sunlight into chaos, to illuminate and revivify this ancient world. Be it so; and when this destiny shall be accomplished will be the moment to review our national policy, repeal preventive laws and admit Asiatics to the privileges of freemen.

PART II.

I have now to consider other causes which, singly or in combination, when acting upon the human system, impede its normal development or undermine and enervate its beauty and strength. Of these are, first, hereditary diseases, as phthisis or consumption, scrofula, syphilis, mental alienation and epidemic diseases; secondly, material agents deleterious to the human economy. The first class acts in a double manner on the individuals themselves subject to the maladies, and secondarily on their progeny. The second class, comprising active material agents used to excess, contains all the stimulant as well as narcotic agents resorted to by man to exalt his enjoyments or appease his miseries. They are opium, tobacco, fermented liquors, and all stimulo-narcotic agents more or less in common use as luxuries of life.

It will readily be perceived that each one of these causes is worthy of a monograph; but the present occasion compels me to group them, and sweep over the field with hasty speed.

Could I in one terse page exhibit all the miseries, all the degradation, all the ruin which the abuse of these agents has, in the great revolution of time, accumulated upon the human races, not all the famed artists of the past, nor the ambitious aspirants to future greatness, would suffice to portray the dreadful picture. Could I annihilate them, the arsenal of death would be well nigh exhausted.

As the maladies indicated in the first class are in many cases only the effect of the agents enumerated in the second class, the above arrangement is not arbitrary, but for convenience alone.

Phthisis and Scrofula.

Phthisis or consumption, and scrofula, are, of all others, the most destructive maladies of our country. To expatiate upon their insidious invasion, enumerate their manifold manifestations, describe the fear and anxiety which invests their suspected existence, or enter into their minute pathology, is foreign to my subject. To evoke their causes and indicate the mode to evade their intrusion upon the animal economy, is a matter of public hygiene. The individual who once so lives as to engender in his system the germ of these diseases, commits an enduring wrong upon his lineal successors. These diseases, in their chronic or hereditary condition, are diseases of debility, and entail upon the families they invade a successively enfeebling progeny. For the climatic influences which lay their foundation, men can scarcely be responsible, except in the careless neglect of the sanitary measures which protect the system from changes of weather. But other causes combine to give them origin. These are the gradual but long continued introduction into the economy of agents which for a time stimulate, yet ultimately enervate its powers and radically alter the constituents of the animal tissues.

When a rich, healthful, normal blood no longer permeates the blood vessels, distributing to the various tissues their quota of natural components, and when the brain no longer daily receives its adequate allowance of pure blood, its reflex influences upon the tissues are correspondingly altered and necessarily vitiated. Degeneration, with its series of hereditary contaminations of the pure type, commences. Thence may be traced the origin, in numerous instances, of miliary tubercles, whether of the lungs, brain or bones, and the enervation of scrofulosis.

Syphilis.

Who can calculate the innumerable losses to society and its population which result from neglected syphilis? Its deeply engrafted poison follows in the race to every generation, except in those instances where its immediate or hereditary presence produces sterility, and then the State loses a family.

How often are the best directed efforts of science, in curing uterine maladies and restoring fertility, rendered ineffectual! The latent virus has stricken its victim, and too often, even when suspected or detected, refuses to relax its grasp. The influence of this malady upon the uterus is either entirely to arrest development, to degenerate its product, or to produce the actual death of the ovum. Fortunate for society, except in a numerical point of view, when the arrest of development or the death of the progeny occurs—for its elaboration is always defective, and a race of a lower type produced.

Mental Alienation.

I must touch for a moment the vast subject of mental alienation. When the empire of the brain over the economy is once profoundly injured and subverted, all that long train of heart-rending diseases which fill the asylums devoted to insanity is founded. The perverted mind and distorted body are together the dreadful signs of the degradation which ensues from the abuse of the laws of nature, and excess in the use of the agents given to man for enjoyment and the perpetuation of his per-

fect race. This subject opens to view the great national question of alcoholic intoxication, or the empoisonment of the system by the abuse of fermented liquors. Its exponents fill our hospitals, almshouses, orphan asylums, lunatic asylums and prisons. Without attempting to advert to all the maladies which arise from this cause, or dilate upon idiocy, mania, epilepsy, delirium tremens, softening of the brain, hereditary mania, atrophy of general form and strength, paralysis and general depravation, both moral and physical, of the system, I shall draw upon Morel for a picture of the condition of Sweden, and ask every reader, from the deplorable condition of another country, to draw the natural deduction for our own, and from their fate learn our own salvation :

“There are annually manufactured in Sweden, on the most moderate calculation, two million litres of brandy of the country. But very little of this is exported. Sweden contains three million inhabitants. By deducting from this number the children, a large number of women and persons whose local position forces them to moderation, one million five hundred thousand inhabitants remain who annually consume each from eighty to one hundred litres of brandy. It is easy to perceive the progressive decay in those families in which the alcoholic degeneration has controlled the mass of the hereditary phenomena.”

“It is an indisputable fact,” says Huss, a scientific Swede, “that the Swedish people in their stature and their physical force have degenerated from their ancestry.” Translating again from Morel, he states that “it is certain that the constitution of the Swedes has undergone considerable pathological modifications. It is vain to seek in the country those men of the north so boasted of by historians and poets.” Special maladies, as chronic gastritis and scrofula, have, in frightful extension, become general. An affection, formerly unknown—chlorosis—has invaded all classes, as well rich as poor, and rages both through the country and in the cities.

Into this state of health, the details of which I omit, other causes may indeed enter; but alcoholism, with its persistent but degenerating erythism, enters for a very large proportion. No person of experience will deny the indispensable necessity of the use of fermented liquors under circumstances of unusual fatigue of mind or body, nor their importance as a remedial agent in adynamic diseases. Their moderate use to enhance the enjoyments of the festal hour, has been admitted for all time. It is their steady, persistent abuse, until the blood has become vitiated—until the brain no longer performs its normal functions—until the constituent solid tissues of the body are involved in the disease, and the mental erythism of alcohol combines with corresponding enervation of body to destroy the healthy structure, impoverish the body and degenerate the progeny, that they are to be inveighed against as poisons. It is then they create their hereditary maladies; it is then the vice of the parent is perpetuated in the offspring, ruins the family and degenerates the nation. Who has not seen in the features of the child the altered likeness of the inebriate father? To illustrate these varied conditions, the plates of Morel will serve better than elaborate phrases, and to them I refer the reader. Thus it is that the sins of the parents are visited on their children “unto the third and fourth generations.”

Tobacco.

The consumption of tobacco is increasing annually to an enormous amount. In intensity of action upon the system, it excels the different stimulo-narcotic agents used in other countries. It surpasses hasheesh and opium in activity, if taken internally, and stands prominent as a deleterious agent, when abused, to the vigor and health of the economy. If our Government require funds for war, let taxation fall heaviest on these articles; then, at least, may the consumer, while he ruins himself, enrich the nation. It would be interesting to trace its enervating influence in its varied symptoms, but a recapitulation of the deleterious effects of all this class of substances may be found in the consequences of the abuse of opium, as narrated by authors who have studied it among a people addicted to its excessive abuse.

Opium.

The Abbé Huc states, that "at present China purchases opium annually of the English to the amount of thirty-five million pounds sterling. Large, fine vessels, armed like ships of war, serve as depots to the English merchants. These rich speculators live habitually in the midst of gaiety and splendor, and think little of the frightful consequences of their detestable traffic. When from their superb palace-like mansions on the seashore they see their beautiful vessels returning from the Indies, gliding majestically over the waves and entering, with all sails spread, into the port, they do not reflect that the cargoes borne in these superb clippers are bringing ruin and desolation to numbers of families. With the exception of some rare smokers, who, thanks to a quite exceptional organization! are able to restrain themselves within the bounds of moderation, all others advance rapidly toward death, after having passed through the successive stages of idleness, debauchery, poverty, the ruin of their physical strength and the complete prostration of their intellectual and moral faculties. Nothing can stop a smoker who has made much progress in this habit; incapable of attending to any kind of business, insusible to every event, the most hideous poverty and the sight of a family plunged into despair and misery cannot rouse him to the smallest exertion, so complete is the disgusting apathy in which he is sunk."

The use of opium, to an abuse, and as a deleterious stimulant, is becoming more and more familiar to Americans, but the vice bears no comparison to that of China. The moment to cure the disease is, however, to strike it in its infancy. With the fearful picture, then, of the destructive influence on the system of the abuse of opium in China, why should not a legal enactment restrain the sale of the fatal drug?

The Remedy.

What barrier can be placed to the invasion and progress of these ruinous causes of degeneration? Several I have already proposed. The most important, however, consists in intellectual, moral and physical education. The secret of public health and national endurance is in the promotion of public instruction. Our political and social organization is now the reverse of that of ancient times. Then, education and power were allied in the imperial court; and as in that was associated the idea of the God-head, it comprised the unbounded influence of religious faith.

The chief of the nation was its divinity, and all laws for the happiness of the people, founded on justice and consolidated by idolatry, emanated from the throne. While the throne remained pure in principle and virtuous in act, the nation governed progressed in enlightenment, flourished in its institutions and population, was influential in peace and invincible in war. Its world-renowned monuments—the admiration of every age—attest the riches and grandeur of such States. The moment corruption and licentiousness penetrated the palace, the nobility caught the rapid contagion. They quickly contaminated the public mind, and from that hour commenced the ruin and downfall of the nation. In our own Republic, the wisdom of the public councils reflects only the knowledge of the people. As they are instructed in virtue and science will they select the representatives of their mind in Senates and Assemblies. From degenerate and ignorant sources cannot emanate the lofty principles and excellent laws which win the admiration of rival powers, and perpetuate the nation. Hence, it is in the deficiency of education, which should be all-pervading, that may be found the incessant routine of inoperative laws, unconstitutional enactments, time wasting appeals, and decisions reversed. The greatest feature in the art of creating an enduring nation is in the radical education of its youth. Where and how shall this cultivation of youth commence? It is in the education of women. The matrons of a State form its heroes. Therefore should the cultivation of women embrace not only beautiful and graceful accomplishments, but substantial education, the acquirement of physiological instruction, and the care of the physical development of the form. The vigorous constitution begets the energetic mind. To quote a recent writer: "Specially should females be taught the responsible duties of maternity, in order that a race of better developed beings may bless the world; one of fewer excesses; one of more harmoniously developed natures; one of more healthy progenitive or hereditary influence. When women are thus taught, no fear need be had for the youth." Says Michelet: "*Woman is an altar*, a pure and holy one, to which man, shattered by the vicissitudes of life, repairs, day by day, to renew his faith and restore his faltering conscience, preserved more pure in her than in him. *Woman is a school*, from whom, truly, generations receive their belief. Long before the father dreams of education, the mother has profoundly implanted her own, which can never be effaced." In the cause of public instruction, a State cannot appropriate its funds with too great liberality. There is more economy in founding institutions of public instruction than in building prisons and houses of refuge. Their growth decreases the never-ending expenditures on hospitals, asylums and almshouses. Prominent in all education should be that of the physical development. Especially is the remark applicable to that of females. The institutions devoted to their instruction are neglectful of the appliances to improve their physical strength and health. Pre-occupied in the rivalry of precocious minds, they forget that all their success is compromised by neglect of physical health and vigor. Great precocity in youth is seldom followed by healthful old age. It is in the well-proportioned development of both body and mind that the true progress of the people may be discerned.

The health, vigor and beauty of the rising race of California's children might make these observations appear unnecessary. In San Francisco, at least ten thousand youth, the fairest of Heaven's creation, appear to prove the favorable auspices under which we live. The same ratio prevails throughout the State. To foster, improve and exalt these, by

every care in mental and physical development, by every legislative enactment thereto conducive, and by any expenditure which can promote the object, is a worthy labor. If in my views I have taken a wide range, it is because the interest of our State has an equivalent magnitude—for the conservation of our race comprises centuries in its limits.

This essay, published at the time the question of accepting or repelling Chinese immigration from California was before the Legislature of the State, then assembled at San Francisco, failed, notwithstanding any force of argument it might contain, to convince that honorable body, and accordingly the immigration became sanctioned, under severe and unjust restrictions, by statute. This fact proved the prevalence of our republican principles, as regards the rights of man, over the more individual conditions of profit and loss, and also over industrial monopoly and sectarian prejudice.

A candid review, then, of the subject, after ten years experience, cannot fail to be enhanced in value by presenting conflicting opinions in the fairest light, and in close contact with each other. It will thus become more evident to those whose opinions on this rather complex investigation require study and teaching, how much of the argument maintained in eighteen hundred and sixty-two is still tenable, and what modifications the subsequent experience will sanction and demand.

In the short space of ten years time has developed new conditions of things in the relations of the human races. New views of the correlations of the varieties of man have been evolved. Views not new, but suppressed, have received the confirmation and support of new thinkers. The origin of all varieties of men from one pair may not be proved, but a co-fraternity of all nations and the equality of human rights is now acknowledged among the nations whose superiority of intellect gives them the control of the social power. The science of reason is now the motor power of human action; and while this force assumes the ascendant, the light of hope may brighten the prospect that with the continuous unification of nations will follow a unification of languages, of moneys, of weights, of measures, and possibly, also, of religious doctrines.

A moment's glance at this question will show, in political economy, the immense gain of both time and money in the education of youth, in the promotion of general industry and the diffusion of knowledge. This system will suppress wars, will obtain in religion what theologists have failed to accomplish, and by harmonizing the reciprocal respect of nations, unify into one treasury the combined results of general civilization. Ten years, however, have not altered the views taken in eighteen hundred and sixty-two, on Chinese immigration, as regards the physiological effects of the amalgamation of inferior stocks with superior varieties of men, and the decay of a nation effected by the introduction of degenerate species of men in vast numbers. On this subject I have nothing to retract. As regards the "remedy," or the modes of repression and restriction of such an evil, I must recede from former admissions. The platform of prohibition then taken is no longer tenable; and the next best means to comply with the just demands of human progress and winnow off its present evils and ancient prejudices remains to be sought. Whether or not, in eighteen hundred and sixty-two, I may have been right or wrong, is of little import. Human intelligence is fast expressing its master will. The fiat of political equality has been pronounced. It has been written with the blood of two colossal

wars and confirmed with the seals and witnesses of two treaties of peace. May they prove in the Christian sense treaties of peace unto all men throughout the world.

The manifest destiny of man has changed its course from the *antagonisms* of "balance of power," by ephemeral and impracticable treaties, to find relief in the *natural attractions* of the universal sympathies of all mankind. In these the Mongolidee will participate.

Any one who, desiring to inquire, will consult the work of Latham on the varieties of man, may learn who are the "Mongolidee." He will find, not the unfortunates who, with proper exceptions, represent them in San Francisco, but vast peoples, governing one-half or more of the area of the globe; peoples possessed of almost unlimited resources in intelligence and refinement, according to their theories of life and education; of immense commercial extension; of indefatigable industry and thrift, and of almost countless wealth.

The thirteenth and fourteenth amendments to the Constitution of the United States, and especially the fifteenth—"The right of citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color or previous condition of servitude"—effectually quiet all question. As naturalization follows immigration, so will the suffrage be the next consequence. This admission to citizenship is accompanied by international treaties, to secure all the privileges of "the most favored nations." In the face of this, "the preventive remedies" suggested (page 63) must necessarily fall to the ground, and alternatives be resorted to, with which to derive the utmost benefit, and escape the evils of degenerative amalgamation. A serious objection advanced against the immigration of Mongolians, especially the Chinese, is their religion—that they are "*heathen*." In my former essay (page 65) is the following: "The anti-Christian religions of Asia should constitute an insurmountable bar to the free admission of Asiatics on this continent." This expression I must now revoke; but the closing remark (page 66, Part I) appears to have come more rapidly to its accomplishment than could have been foretold ten years ago. "The moment to review our national policy, repeal preventive laws, and admit Asiatics to the privileges of freemen," has in this decade been realized. If this be admitted in political freedom, so must it become in religious freedom.

The contrast of every-day, practical religion, as taught in our own faith, with that of the Chinese, is more apparent in the *form* than in the *fact*. It is not a little surprising that a religion which has had but eighteen hundred and seventy-one years of existence should be so arrogant against faiths which have, with varied modifications, had their worshippers since the date of the creation of man on the earth. If you will calculate the immensity of the latter date as compared with the former, your principles of Christianity will inculcate more forbearance. After all, the study of the moral philosophy of Confucius, the perusal of the sacred books of the Chinese, and a fair comparison of the laws of the Chinese, their code of morality, their daily usages and social customs, will show that the great moral platform of both is established on the same basis. If a nation's moral laws are the effect of its religion as their cause, then are the foundations of both the same. The variation is only in the details of the superstructure. The facility with which great conversions have been made among heathen people is in the fact that, after all, the elementary principles are identical, and the introduction of Christianity is only the addition of a more brilliant light to that which

already guided the wanderer of the desert. The light of educated intellect—the genius of universal philanthropy—was added to the misty dulness of ignorant superstitions.

Is it not, then, remarkable that while Christian associations of every denomination have spent millions of money in foreign missions, to convert the “heathen,” that now, when a manifest destiny, operating with uncontrollable rapidity, is saving all the pious zeal, and is bringing *home* to us these heathen, a voice of horror and of contempt is raised against them? Can they not be more conveniently and more cheaply converted if brought home to us, than by going so far in the doubtful pursuit? Is not the bird in the hand worth two in the bush?

The inconsistency of religious enthusiasts in thus repudiating the foreign race has occasioned the disgraceful raids and petty tyrannies practised against these people. That inconsistency would be resolved to the honor and benefit of our religion and our nation by adopting the rational, practical and truly Christian method—practise what ye preach, “good will to all mankind.”

If the Chinese are depraved and beneath equality, scorn and blows will not teach them faith. The elevation of their character will follow the gentle instruction of their minds. The new inspiration of the mind, giving increased energy to the brain, will diffuse its stimulus to every nerve, to every muscle, to every organ and every tissue of the body. The repaired body, reacting in its turn upon the revived intellect, will exalt and regenerate the entire race—a new mind and a new body, worthy of the progressive destiny of man, will result.

This method will constitute a truly national “conversion” of the heathen. The first conversion to effect is the minds of the intolerant. To the antagonism of religions, then, I would substitute the prevailing ideas of unification of faiths.

Inasmuch as the Mongolian immigration is an irrepressible portion of the general migrations of men now in progress, I would co-ordinate it in accordance with the natural laws of the correlation of nations.

If received with affection, it will accept with gratitude; if taught with kindness our language, our science, our art, our manners, it will learn with alacrity; if inspired with our religion, it will respond with devotion; if, in lieu of rice, it be fed with our nourishment, it will develop with our strength; if incorporated in our national system, its labor will immensely augment our national wealth. Here, then, to genuine humanitarians, is opened a new school of public education.

No one will longer deny that the stock of this race is not good. The natural quickness of intelligence, the thrift, the indefatigable industry, the education—for they can all read and write their language—their quick adaptability to all works, and their strong physical development when not repressed by poverty, starvation, opium and excessive labor, prove this fact. These elements render the stock worthy of association in a nation which of all others the most requires those qualities for its advancement.

The question to examine is, how to provide for or against the assimilation of the races when they meet and live in contact; how obviate the deterioration of the more highly developed variety of the human family?

It is to be borne in mind that the specimens of Mongols in San Francisco are the low forms of their race. They are the men whose life has been a constant struggle with the most destructive of decomposing

agents, physically speaking, and of the degenerative influences of a moral and psychological nature.

The constant effort of inorganic nature to reduce and deteriorate the organic forces of life has been impressed upon them for a long succession of years, without the counteracting exertions of either hygienic, humane or political interference.

Notwithstanding the patriarchal system of their government, under which provision is made to protect the poor in time of dearth, the pressure of an overgrowth of population has far outweighed the resources of Government, and vast populations have lingered in irremediable want.

Extreme poverty, the most meagre nourishment, insufficient clothing and lodgment against the inclemency of climate, have co-operated to impair their growth. The consequent diminution of the necessary animal heat to develop strong animal tissue has weakened their physical construction. Again, exposure under such conditions to malarious atmosphere poisons more profoundly the blood circulation on which the action of the brain depends to provide nerve force to muscular power and digestive activity. This enervating agency, more prevalent and more highly concentrated in Asia than in America, not only degenerates the body but depraves the mind.

If to these causes of decay be added the enervating action on the mind and body of the abuse of opium, apology enough is offered for the repulsive aspect of this class of the Mongol race.

Any one of these causes of decay is enough to destroy an individual. When they have all coöperated during generations of men to sap the vital vigor of the lower classes of the nation, their generally enervated and exhausted aspect may be comprehended. But in the immigration of Chinese to America, necessarily commencing with the inferior and poor stock, there is a recourse against evil contaminations. This relief against the evil will act in a constantly increasing force and ratio. If race blood can be impoverished, so can it also be enriched. The most valuable truth to be derived from the elaborate demonstrations of Darwin, in regard to the descent of man, is the progressive perfectability of man. His descent may be humiliating to his pride, but standing erect, as he does, on the highest Alp of the perfection yet attained, he is still reaching a higher altitude in his ascent to a grander and more elaborate evolution. Of what avail is it that Mr. Darwin should demonstrate the ignoble *descent* of man, if his argument may not be practically applied to promote his ascent to a nobler perfection. If the descent under the gradual exercise of natural laws have been slow, the re ascent of a people fallen back under the influence of, to him, unnatural forces, must be rapid, for it is only the repair of a state of perfection accidentally disturbed, but, in fact, actually established. It must follow, then, that the race which has outstripped his neighbor in the march of perfectibility, from having enjoyed more favorable advantages, may take up that neighbor and carry him with his own progress to his own grade of elevation.

If descent (lineage), under the gradual exercise of natural laws, have been slow, or if man is derived by a gradual improvement from the lower animal forms, and has through varied modifications progressed to his present high development and civilization; and if the converse be also true, that man may retrograde in his race qualities, both physical and mental, by the vicious influence of bad animal life and bad moral government, why may not a great and ancient family, which is proved to be the earliest progenitors of mankind, but which by the slow action

of corrupt influences may have fallen into decrepitude, be again elevated to the highest standard?

I have not the pretension to discuss or dispute the theory which scientists appear to accept on the proof of facts, but only avail myself of its principal merit—the gradual perfectibility of race. The most difficult part of the problem, and therefore the slowest to reach, has been attained, viz: the conversion of the brute into the man; but now, after a lingering series of transitions, that we have got the man, the progress of his perfectibility may be accelerated in proportion to the forces applied to his education. Divest our own proud race of the loads of false education it is forced to bear, and, perchance, its own improvement may be promoted. What would be the first step to divest this man, who denounces his heathen neighbor, of this burden. Certainly it would be to teach him that this Mongol race is his own true progenitor. Let the people of the great modern west learn that they derive indirect descent from the great ancient east; that the Caucasian, in his migration across the American Continent, and now bridging the Pacific Ocean to penetrate again the regions of Asia, is only carrying back his ideas and wares to his ancient homestead and restoring to their cradle his antiquated birthrights. The improved conditions under which he returns may be offered and accepted as interest on the long loan he has enjoyed of ancient enlightenment, law and religion.

With his return I delight in the conviction that he presents himself in a more noble and more alluring garb. No more shall his hostile power, supplied with implements of destruction which abused science has provided, and which places his opponent in unequal strife, because he cannot produce, appear to despoil and destroy. Nor will Russia, England, France, seek to overwhelm, and then absorb by violence, the venerable patrimony. But now, guided by science, influenced by reason, illuminated with charity, acknowledging the free rights of all men, and imbued with the divine principle of universal love and respect, will re-enter the old ancestral estate, to rebuild, to restore and revitalize its ancient historic greatness.

This system the Orient will accept. The Saviour of India will embrace the Saviour of the world. In resisting the former system Asia withers. Draw a gem from this cradle as a specimen. It refers to the rites and practices of purification:

“The truly wise, twice regenerated, who live in constant contemplation of God, can be defiled by nothing in this world.

“Virtue is always pure, and he is virtue.

“Charity is always pure, and he is charity.

“Prayer is always pure, and he is prayer.

“Good is always pure, and he is good.

“The divine essence is always pure, and he is a portion of the divine essence.

“The sun’s ray is always pure, and his soul is like a ray of the sun, that vivifies all around it.

“Even his death defiles not, for death is for the sage, twice regenerated, a second birth in the bosom of Brahma.”—*Veda*.

If this illustration from the most ancient records of the world is not sufficient evidence of the high standard of Asiatic enlightenment, morals, poetry, literature, nothing will suffice; and such examples, in the field of theology, moral laws and social economy, are abundant throughout their

literature. It is not, then, by scorn and oppression—repeating the old persecutions of theocracies, from which the world is now seeking its emancipation—that these people can be regenerated, and become utilitarian co-agents in the progress of civilization by reason.

The studies of the most learned philologists of different countries, entirely disinterested among themselves, have penetrated the ancient languages of Asia, and have proved, not only that the Greek and Latin and European languages are derived from them, but that the origin of our own religion is in their works, and that the sources of our own Bible are but a transcript of the *Vedas* of India.

We may thus discover that, after all, these peoples are not so heathen as they appear, and that the exhibition of our own Christianity, in extending to them the right hand of fellowship, is not only our duty, but their right.

Another subject to consider, in the matter of amalgamating an inferior with the superior race, and the danger of national degeneration, is the fear that the Mongol mixture will become too widespread for safety—that the Mongol cross, added to the already very large negro cross, will become large enough to overbalance and finally extinguish the pure Anglo-Saxon. This is an important question for decision. It is justly to be borne in mind that the European families are derived in direct descent from the families of Central Asia. The migrations westward from the lofty regions of India gave origin to the present European stock. The migrations eastward from the same elevated centre peopled and absorbed the aborigines of China, Japan and Oceanica. There is, consequently, the same ancestral origin. This circumstance renders amalgamation more natural and acceptable than assimilation with the negro (*Atlantidæ, Latham*) race. The one is restoring an ancient family; the other is almost the creation of a new race, already shown to be too faulty to be worth the cultivation.

This brings us to establish, if possible, a practical and available advantage from the Darwinian ideas of "natural" and "sexual selection." If these ideas, derived from long-continued observation of the instincts of humanity, possess any value, here is a grand and wholesale occasion to estimate the force of these affinities. If the conclusions of these ethnologists are true, the races will not blend. Numerous exceptions will occur, but they will fall in their subordinate place. The nation will have nothing to fear from the experiment. The influence of winnowing the good from the bad, the strong from the weak, by the action of natural selection, will herein find its apt and useful application. The improved condition of every external physical agency which can modify and improve the human constitution, cannot fail to invigorate the new race. The better brain will produce better mind, and thus elevate its moral and intellectual culture. Again, "sexual selection," wherein the preferences of individuals for association with one another control their union, will for ages to come keep the races distinct. This attraction, which guides the affinities of individuals of a like race, will be, as it always has been, the barrier against the amalgamation of anti-sympathetic races.

The limits of this report do not permit further analysis of these two great forces, viz: the action of natural and sexual selection in the development of man. The great progress of events has chosen California as the elected place for the action of these great laws on the grandest scale of nature. Their power is appealed to incessantly, on the science and moral teachings of the day, to exalt the European race still higher in its aspiring career. They may be applied, with more rapid and fertile har-

vest, to the Mongols and the Atlantidae. They will prevail; and man may, in the words of Alf. Russell Wallace, "continue to advance and improve, till the world is again inhabited by a single nearly homogeneous race, no individual of which will be inferior to the noblest specimens of humanity."

Respectfully submitted,

ARTHUR B. STOUT.